

P
AN
ESSAY
ON

MODERN GALLANTRY.

Address'd to

Men of HONOUR, Men of PLEASURE,
and Men of SENSE.

WITH A

SEASONABLE ADMONITION to the YOUNG
LADIES of GREAT BRITAIN.

*Fœcunda culpæ sæcula, nuptias
Primum inquinavere, & Genus, & Domos,
Hoc fonte derivata Clades
In Patriam, populumque fluxit.
Motus doceri gaudet Ionicos
Matura virgo, & fingitur artubus
Jam nunc, & incestos amores
De tenero meditatur ungui.
Mox juniores quærit adulteros
Inter mariti vina: neque eligit,
Cui donet impermissa raptim
Gaudia, luminibus remotis:
Sed jussa coram non sine conscio
Surgit marito: seu vocat Institor,
Seu navis Hispanæ magister,
Dedecorum pretiosus emptor.*

HOR.

L O N D O N:

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A N
E S S A Y
O N

MODERN GALLANTRY.



HERE cannot, I think, be a stronger Proof of the Degeneracy of this Age, than the State of *Modern Gallantry*, (as it is call'd) which, by the Help of several late Inventions, the Introduction of Foreign Customs, and the Influence of too general an Example, is sunk into downright Lewdness, and a total Diffolution of Manners, attended with the basest and most dishonourable Practices.

I am very sensible how ridiculous a Task it is to propose a Reformation of this Evil ; but as I am an unfashionable Enemy to all vicious Innovations, I have determined to review this Subject, and consider the Consequences of such a general Corruption : And because most of those pretty Gentlemen, with whom I have to deal in this Controversy, have Stomachs too nice to digest any Arguments drawn from Religion, I shall throw Divinity entirely out of the Question, and address myself to them in their favourite Characters, as they profess themselves *Men of Honour, Men of Pleasure, and Men of Sense.*

I am inclined, indeed, to believe, that many of them are naturally Men of a generous and worthy Disposition, who would scorn to do any thing which they apprehended to be base and infamous ; but their Principles being corrupted by Want of due Consideration, join'd with the Torrent of general Custom, and the Heat of youthful Inclinations, they swim along inadvertently with the Stream, and (if they will forgive me the Expression) *follow a Multitude to do Evil*, indulging at the same time a pleasant Appetite, and avoiding the Ridicule of their fashionable Companions.

Perhaps,

Perhaps, therefore, a seasonable Examination of this Point may not be altogether unuseful; especially, as I design to make it without the affected Insensibility of a strait-laced Bigot, or the idle Conceits of a profess'd Libertine.

By *Gallantry*, in the modern Sense of that Word, is to be understood, a constant Application to the good Works of Adultery and Fornication; or the prevailing Art of debauching, by any Methods, the Wives and Daughters of any Men whatsoever, especially those of our dearest Friends, and most intimate Acquaintance.

I defy any Man to say (or at least to prove) that this is not an impartial Definition of *Modern Gallantry*; nay, it is exactly the same which the common Practice of this Age has made to my Hands, and what every Day's Experience will convince us to be just. I am indeed almost ashamed to insist upon it any longer, there being scarce a *Mercer's* 'Prentice upon *Ludgate-Hill* who has not got his Lesson by rote, how to laugh Virtue out of Countenance, and convince any Woman that there is no Sin in disposing of her own Maidenhead, or cuckolding her Husband; for which Purpose, our *modern*
Authors

Authors have furnish'd them with excellent Arguments, as certain *late Assemblies* have given them proper Opportunities to inforce them — In short, the sole Business of all our *late Diversions*, the whole Tenor of *most modern Books*, and the Subject of polite Conversation, seems calculated for this End : But how consistent such Practices are with those Principles of *Honour* and *Good Sense*, which are so much talk'd of at present, is our next Business to enquire.

Gentlemen of this Cast make themselves very merry with the Word *Matrimony*; which is an old-fashion'd Term, as they observe, for *Domestic Slavery*; and represent it as the most ridiculous Thing in Nature, for two young Creatures, who like one another ever so well for the present, to tie themselves up together for Life, fondly imagining that the same Inclinations, which mutually animated their Blood at *Eighteen* or *Twenty*, will stick by them both as long as they live.

I am ready to allow, that *Matrimony* is, indeed, a sort of Confinement to a young Gentleman of a roving Genius; and that it must be a very strong Passion, which can induce

induce him, amidst so much Variety, to sacrifice his darling Liberty to a Wife: But whenever this happens to be the Case, methinks there is all the Reason in the World to let him wear his Chains in quiet, and not inroach upon those scanty Bounds to which he has confined himself for Life. Let us state the Case fairly; and suppose that a young Man fixes his Eye upon one particular Lady, without whom he fancies it impossible to live with any Comfort; for her Sake, therefore, he renounces all the easy Enjoyments of a single Life, restrains his Desires to her only, and submits to the Cares and Solitudes of a Family; by which, perhaps, he prejudices his Fortune, and incurs the Displeasure of his Friends: But almighty Love overcomes these Considerations, and persuades him that he cannot be miserable with her in his Possession. He marries her, and finds himself not disappointed in his Expectations; they live together several Years with the utmost Harmony and Affection; she continues virtuous, and he loving; the Agreeableness of her Conversation, and the Tenderneſs of her Endearments, are increased by a beautiful Offspring, in which he beholds her Beauties in a new Light, and with additional Lustre; even the Parsimony to which he is obliged, gives him more Pleasure

sure than all his former Extravagance, by considering, that it is for their Advantage ; and, in short, his whole Life is hitherto a Scene of the most unruffled Joy and sincere Delectation.

At length, some gay lordly Coxcomb, of a plentiful Fortune, and a liberal Assurance, takes it into his Head to admire this Lady ; perhaps only for the sake of Variety, Employment, secret Vanity, or fashionable Amusement ; immediately his Brain is big with Intrigue, and he leaves no Stone unturn'd to compass his Design ; for which Purpose he scrapes Acquaintance with the Husband, (who, as these Gentlemen observe, always makes the best *Pimp*,) and by that Means finds an Opportunity of tampering with her, which he begins with some Modesty, and a world of Complaisance ; he dazzles her Eyes with Velvet, Embroidery, and Brocade, entertains her Ears with agreeable Flattery, and well-bred Impertinence ; ridicules the common Notions of Virtue, and insists much upon his *Honour* : By which means he draws her into Assignations at the *Play*, *Opera*, or *Masquerade* ; at length, by the Dint of a strong Forehead, superior Quality, and unwearied Application, he accomplishes his Designs, and immediately

ly *despises her* : Thus, for a Moment's Satisfaction, he robs a Woman of her Virtue, if not her Reputation ; destroys the Quiet of an indulgent Husband, together with the Peace and Welfare of a Family for ever.

Can any thing be more base, cruel, and infamous, than such a Procedure ; or more incompatible with all the Rules and Notions of Honour ? and yet what is more common, in our Age, than to see Instances of this kind of Villainy transacted by Men of that pretended Character ? Which convinces me of the Truth of an old Observation, that it is as difficult to find a Man of true Honour in *Love-Affairs*, as it is in *Horse-Jockeying* ; for however they may preserve that Character in other Respects, there is no safe trusting them in those two Points : For my part, when I hear a fine Gentleman talking much about his *Honour* before Women, I always suspect him of a *dishonourable* Design ; and it gives me the same Impression as if I heard him say, *Ladies, you may very safely grant my Request, and let me lie with you ; for I assure you, I am a Man of Honour, and never boast of those Favours* : Which indeed would be acting, in some Respect, with *Honour* towards them ; but how that noble Principle

is maintain'd towards their *Husbands*, who are thus injuriously treated, is somewhat difficult to my Apprehension.

Methinks, I already see half my Readers upon a broad Grin, and turning up their Noses in Contempt of such old-fashioned, musty, Morality ; but I am not easily diverted from my Purpose, nor shall they deter me, with all their scornful Shrugs and Grimaces, from pursuing my Argument, and acquainting them with some Truths, which I know very well they do not care to hear.

I have a great Veneration for the noble Principle of *Honour*, which has been of excellent Service to Mankind, and to the Interests of Virtue, Justice and Morality ; a Principle, which some Men hold more sacred than even Religion itself, and esteem a stronger Obligation than the most solemn Oath ; it is the favourite Badge and distinguishing Characteristic of every *Modern Gentleman*, without which he cannot appear in the *Beau Monde*, or bear a Part in polite Conversation ; for this Reason I can rely upon it with the utmost Confidence and Security in many Cases : A Man of *Honour* would scorn to injure my Reputation, or de-

defraud me of my Right, though he was sure not to be discovered ; if I had a fine Picture, a choice Medal, or any other Curiosity, upon which I set a great Value, his *Honour* would not permit him, either to steal it away, or privately deface it, had he ever so good an Opportunity : And yet, I know not how it comes to pass, this same Gentleman, actuated by the same Principle of *Honour*, shall not scruple to do me the most irreparable Injury, by debauching a Woman, whom I had singled out from all her Sex, and valued in such a manner, as to take her *for better or for worse* ; not without binding my self in the most solemn manner, to *love and cherish* her at all Events, as long as I live.

Whatever these Gentlemen may think, or however they may stifle their Reflections, this is so far from acting like Men of *Honour*, that it is infinitely more *dishonourable* than robbing me on the Highway, or setting Fire to my House ; since these are Injuries which may be repaired ; whereas the other never can ; and, were it not for Custom and evil Habits, no Man of the least *Honour* could bear the Thoughts of such an Action without Horror.

But it is said, in Alleviation of such Practices, that there is no real Injury done me, provided I know nothing of the Matter, which a Man of *Honour* and common *Discretion* will always take care to conceal. Upon which they top *Shakespear's* Observation upon us :

*He that is robb'd, not wanting what is
stoln,
Let him not know't, and he's not robb'd at all.*

To which I must return a double Answer : First, supposing it to be true, as it is here objected, that the only Injury which a Man suffers in such a Case, consists in that Uneasiness and Compunction of Mind, which the *Knowledge* of it gives him ; yet is not the Guilt of the Person, who offer'd this Injury, the same as if he did know it ? A base Action, is certainly a base Action, whether it is discover'd or not. Thus were I to be trusted alone in an Hoard of untold Gold, and should take away as much of it as I could carry, would the Action be ever the less criminal, or dishonourable in me, because the Man who trusted me, could not miss it ? or would his Ignorance of his Loss make me innocent of the Fact ? At this Rate, all the Villanies which we ever committed

mitted without being discovered, are equally consistent with *Honour* and *Justice*.

But secondly, I deny that a Man cannot be injured in such a Case, even though he knows nothing of the Matter : As in the Case of the *untold Gold* ; will any Body say that the Man would not suffer a real Loss, and be actually so much the poorer by my Theft, though he should not be aware of it himself ? The Case is the same, with respect to an injured Husband ; but perhaps it will be asked in what does this Injury consist ? To which I answer ;

First, I suppose, when any Man marries, especially if upon no advantageous Terms, that he does it out of an extraordinary Value which he has for the Lady, and in order to engross her Affections to himself. Now, Experience teaches us that it is almost impossible for a Woman, who has been once vitiated, to retain the same Fondness for her Husband, which she had before ; nay, she must be very much shaken in her good Opinion of him, before she would submit to such an Action : Observing therefore that her Affections cool and grow languid towards him, he oftentimes pines in secret under great Pain and Dejection of Mind,

Mind, without so much as guessing at the Cause of this Alteration, or even suspecting her Chastity.

But, secondly, this is not the only bad Effect which *Prostitution* is apt to work in a Woman's Mind; but it is commonly seen to break out in extravagant Dress, frequent Gaddings abroad, Neglect of her Family, Gaming, and other Symptoms of fatal Consequence to his worldly Affairs. Thus a Wife often proves a Canker in Man's Estate, and brings him to Ruin by a gradual and almost insensible Decay.

It is also worth mentioning, upon this Head, that a Man is oftentimes blind himself to his Wife's Infidelity, whilst all the World besides have their Eyes full upon her, and remark her Actions; which proves very detrimental to his Character and Fortune, by bringing him under public Contempt and Ridicule; for it is impossible to eradicate the false Notions of the World in this Respect, or persuade them to protect the *Injur'd* Husband, and discountenance the abandoned Wretch who did him the *Injury*.

But, lastly, the greatest Injury of all (and what ought to weigh with every Man of Honour)

Honour) is that such an Action tends to the debasing a Man's Family, and obtruding a spurious Issue upon him for the legitimate Heirs of his Estate. I hope this will be allowed a *real Injury*, though it should luckily happen, for the Man's Ease, that he does not know it. For my Part, I can see but little Difference between this and forging a Will in his Name, with Intent to settle his Estate upon one of my Children.

I think I have almost demonstrated, in these four mentioned Instances, that it is a most grievous Injury, and *dishonourable* Action, to corrupt another Man's Wife, even though the offending Parties keep it ever so secret from his Knowledge. But it is worth considering, in the Perpetration of this Act, that the utmost human Care and Policy are not absolutely infallible for this End; that the strongest Locks and Bolts, and the thickest Darkness may possibly prove insufficient to prevent a Discovery. I need not mention the infinite Evils which are almost the certain Consequences of this, such as Divorces, Separations, and perpetual Hatred; besides Animosities between whole Families, (which frequently end in the Ruin of both) and disinheriting a numerous Offspring upon Suspicions of the like Nature.

But

But it is farther said, in Extenuation of this Sort of *Modern Gallantry*, that it is possible for a Man to fall violently in Love with a *married* Woman as well as with a single one; that Love is an arbitrary Tyrant, and will not make proper Distinctions between those whom we ought, and those whom we ought not to admire—— I own that a Woman, in a married State, does not lose her Charms; and that it is possible for her to captivate a Man's Eyes, or inflame his Heart in the same Manner, and to the same Degree, as a single Woman: But how far it is consistent with *Honour*, to prosecute such a Passion by unjust Methods, (and all Methods are so in this Case) is quite another Question. It is possible for me to be extravagantly in Love with another Man's Horse, his House, Gardens, and Estate; but I believe it would be esteemed a full Forfeiture of my *Honour*, if I should employ a Man to steal his Horse, or counterfeit a Title to his Estate; and, I confess, I can see but little Difference between the two Cases.

I can think of but one more plausible Argument in Defence of *Adultery*; which is, that a *Husband* who does not love his *Wife*, or uses her ill, is a *Sot*, ill-natur'd, or an ugly old Fellow. These, I confess, are terrible Con-

Considerations for a pretty young Woman ; but who has made any Man Judge of another's Behaviour in these Respects, or appointed him to revenge the Woman's Wrongs, by punishing the Husband ? Or can it be supposed that cuckolding a Man, who perhaps was before made uneasy upon Account of some domestic Affairs, will have any good Effect towards working his Reformation, and altering his Conduct ?

But what shall we say, when the Case is quite otherwise ; when we see the *Husband* a comely, sober, affectionate, good-natur'd Man ; and the Gallant a drunken, churlish, ill-favour'd Fellow ? Yet this is often the Case ; and I cannot sufficiently express how it excites my Indignation to see a graceful Man, of good Sense, made a Prey to a ridiculous, laughing, puny-fac'd Fop, who has nothing but Impudence, and a *great deal of Lace*, to recommend him.

The only Part of this Argument, to which I make any Demur, is that of an *old Fellow*, who, I think, cannot be pitied, let his Fate be what it will, for having married a fine young Woman ; but still it is no Excuse for her, who, it is to be presumed, knew well enough before-hand that *Coughing* and *Peevishness* were
C all

all she could expect ; and therefore I always suppose that there are other valuable Considerations to make her Amends.

I have not yet mentioned the Case (too common in this Age) of using an intimate Friend, or one to whom we lie under signal Obligations, in this Manner ; but if the Reader is, in any wise, convinced that such Practices are base and dishonourable in other Respects, he will easily conclude what a Name they deserve in this Particular ; I hope he will excuse me, if I mention the Example of *Joseph* and *Potiphar's* Wife, since I assure him that I do it, not upon a *religious* Account, but only as an *Historical Fact*, which seems very apposite to the present Occasion.

This sober young Man has undergone a deal of unmerciful Raillery, from the modern *Men of Mode*, for being so ungallant to his Mistress ; and I have heard several of them observe, that if they had been in his Place she shou'd not have gone *without her Longing* ; but these Gentlemen may be answer'd, as *Mr. Dryden* did a smart young Fellow upon the like Occasion, who coming from his Play, call'd *Cleomenes*, reflected upon his Hero for being so modest, and said, that he would not have been so long with a
young

young Lady alone, to no Purpose ; *that may be*, observ'd the Bard, *but give me Leave to tell you, Sir, that you are no Hero.*

In spite of Raillery, the Part which *Joseph* acted towards his Mistress discovered the noblest Spirit of Honour, Virtue, Gallantry and Gratitude; whereas a contrary Behaviour would have sunk him down to the basest of Mankind: *Madam*, said he, *your Husband has put me at the Head of his Family, and intrusted all that he has in my Hands, with-holding nothing from me but you who are his Wife; how therefore can you desire me to be guilty of so ungrateful and dishonourable an Action towards so kind and indulgent a Master?*

How much superior was this Conduct to that of young *Tarquin*, who broke through all the Ties of Honour, and the sacred Rites of Hospitality, to satiate his pernicious Lust? But the memorable Vengeance which was executed upon him and his Family, by the united Body of the *Roman* People, shews very evidently what a detestable Opinion they had of such Actions.

It is indeed allowed by some Men of Honour, that *Adultery*, especially with a *Friend's* Wife,

Wife, is not altogether right or justifiable ; but simple Fornication, say they, is but a venial and trifling Offence : I shall not, in this Place, take upon me to state the Degrees of these Crimes ; but if we consider the common Methods of debauching a young Woman, the Lies, Perjuries, false Reasoning, Promises, Imprecations, and all the numberless Artifices, without which such a Point is seldom accomplished ; if to these we add the deplorable Infamy, and inevitable Ruin which such a Conquest involves her in, together with the bitter Sorrows of her Parents and Relations ; I think I need not use many Arguments, even in this Age, to prove such an Action inconsistent with *true Honour*, since it is manifestly a Complication of the most opposite and detestable Practices.

I shall now pass to another Head, and address myself to such of my Readers as are esteem'd *Men of Pleasure*, and *Men of Sense*.

As they are *Men of Sense*, it is proper to put them in Mind that the Institution of Marriage, excluding all Regard to the Precepts of Religion or Morality, is undoubtedly calculated for the Good and Welfare of Civil Society. Nay, it is so necessary
and

and essential to it, that it is impossible for a well-regulated Government to subsist, without some Checks and Restraints upon the natural Levities of Mankind; let them go on a little further and consider, that without such Restraints, there would be nothing but Confusion and Disturbances in Families, or indeed, more properly speaking, there could be no such Thing as a *Family* in the World, but all Things would lie in common, and every Man live independently, like the Beasts, in a perfect State of Nature and Savageness; in which Case there would be *Liberty* enough, in the bad Sense of that Word, but no certain *Property* nor *Inheritance*, which can be secured to us only by *Matrimonial Contracts*, and Laws of *Legitimation*. However therefore some Men, of a libertine Cast of Mind and strong Passions, may ridicule this Institution, and make it the chief Business of their Lives to defeat its Ends; yet if they would give themselves Leave to reflect, and like *Men of Sense*, let their Reason prevail, they would allow such Confinements, however disagreeable to themselves, to be useful and expedient for the public Good; in which their own Welfare, and that of every Individual is virtually included.

For

For this Reason we find, that all wife Nations have given great Encouragement to the *married State*, both by the Privileges which they annexed to it, and the severe Punishments they inflicted upon *Adulterers*: amongst these are several of the *Grecian* Common wealths, which are famous in History for their Laws made in Honour of a *married Life*, and for the Prevention of *Cælibacy*: the *Lacedæmonians* in particular are very remarkable upon this Account, by inflicting severe Penalties, and Marks of Ignominy, upon those Persons who either deferr'd marrying after a limited Time, or wholly declin'd it. The *Athenians* had a Law, by which it was enacted, that no Person should be a *Commander*, *Orator*, or fill any public Post, who was not a *married Man* and the Father of *Children*; for they thought it dangerous to commit any important Trust to the Management of a young *Rake-hell Fellow*, who had no domestic Cares, nor any tender Calls of Nature to bind him to his good Behaviour.

The *Romans* had a Law to the same Effect in Favour of a *married State*, by which, amongst other Things, it was ordained, *that all Magistrates should claim Precedence according to the Number of their Children; that*

that a married Man should take Place of a Bachelor ; that in all Elections those Candidates should be preferr'd, who had the most numerous Off-spring ; and that any Person might stand sooner than ordinary for an Office, if he had as many Children as he wanted Years, to be capable of bearing such a Dignity ; that whoever in the City had three Children, in the other Parts of Italy four, and in the Provinces five (or as some say, seven) should be excused from all troublesome Offices in the Place where he lived ; from whence came the famous Jus trium Liberorum, so frequently to be met with in Roman Authors.

On the other Hand, it was enacted by this Law, *that no Persons, who lived a single Life, should be capable of receiving any Legacy or Inheritance by Will, unless from their near Relations ; and that such as were married, and yet had no Children, should not enjoy above half an Estate.*

But besides all these Disadvantages and negative Discouragements annexed to a *single Life*, those wise Nations did farther signalize themselves by the severe Laws which they made against *Ravishers* and *Adulterers*. In some Countries, Offenders of this Sort were *stoned to Death*. Another Punishment amongst

amongst them was putting out the *Adulterer's Eyes*, which first admitted the Incentives of Lust. In other Places, they branded them with *Ignominy*, and deprived them of all their natural Privileges. The *Athenian Law* left *Adulterers* at the Mercy of any Man that caught them in the Act, who had free Licence to dismember, murder, or treat them in what other Manner he pleas'd, without being called to Account.

Nor were the Women, thus offending, treated with much more Lenity; if single Women, their Relations were allow'd to sell them for *Slaves*; if married, they were never afterwards allow'd to wear *fine Cloaths*; or if they did, any body that met them was at Liberty to tear them off, and beat them soundly into the Bargain; neither were they permitted to appear in the *Temples*, under the same Penalties; nor could their Husbands, though never so willing to do it, cohabit with them after Conviction, upon Pain of *Ignominy*, which was usually accompanied with the Loss of all their Rights, as free Citizens, both sacred and civil.

The *Romans* were equally rigorous in the Punishment of *Adultery*; of which their famous *Julian Law* is a remarkable and sufficient

ficient Instance. Nor did any of these Nations, in making such Laws, act so much upon a Principle of Religion or Morality, as with a politic View to encourage in the Minds of the People a good Opinion of *Matrimony*, which they thought an Institution beneficial to the Commonwealth.

Nay, oftentimes, the severest Laws, and the strictest Execution of them, have not been thought adequate to the Heinousness of this Guilt ; but the Prostitution of a married Woman, or the Violation of a Virgin, have been the Cause of many terrible Wars, which ended in the Destruction of whole Nations, and the Overthrow of powerful Empires. To this was owing that constant Enmity which subsisted for so many Ages between *Greece* and *Asia*, and could not be allay'd till the latter was intirely reduced to the Subjection of the former : The *Trojan* War, in which so many brave Spirits were sacrificed, took its Beginning from the same Cause ; and *Tarquin's* Rape, before-mentioned, produced such a national Resentment in the People of *Rome*, as nothing could appease, but the Expulsion of his Father from the Throne, the Abolition of his Name, and the Extirpation of his Family for ever.

A Man of *Sense*, therefore (unless we exclude every other good Quality out of that Character) will not, for the Gratification of a Moment, employ his Time in concerting Schemes so prejudicial to the public Peace and Welfare of Mankind; especially if we add the private Inconveniencies and temporal Evils which he may bring upon himself, in case of Discovery; such as Quarrels, sore Lungs, and Surgeon's Fees, or, what is still worse, Law-Suits, *Middlesex* Damages, and long Bills of Cost.

Nor would I have him conclude all such Apprehensions unnecessary; for however he may value himself for his Management in these Affairs, yet all the Discretion and Precaution in the World may happen to fail, and some odd Accident or other discover the whole Intrigue. But, laying aside all such Accidents and contingent Discoveries, how can he be sure that the Woman herself, upon his growing cold, will not betray him by way of Revenge? since female Resentments are very violent upon these Occasions, and often push them on to desperate Extremes, even at the Expence of their own Happiness; nay, we do not want Instances of Women, who have prostituted themselves, at the Request

quest of their *needy* Husbands, in order to convict their Gallants by their own Evidence, and recover Damages. Thus in my Motto,

*Sed jussa coràm non sine conscio
Surgit marito; seu vocat Institor,
Seu navis Hispanæ magister,
Dedecorum pretiosus emptor.*

I will appeal to the Reader, whether a young Gentleman of Fashion, and reputed *good Sense*, would not make a pretty Figure, upon being cully'd in this manner? And whether all the poor Satisfaction which he can propose to himself by these Pursuits, is equivalent to the Hazard which he runs, both with regard to his Fortune and Reputation?

But, methinks, I hear a Gentleman interrupting me in this manner: " Well, Sir, supposing all that you have said to be true, and that a Man of *nice Honour*, and *sound Sense*, cannot, consistently with his Character as such, go on in these Practices; yet how will he prove them to be incompatible with a *Man of Pleasure*, who consults only his prevailing Appetite, and the Gratification of his Senses?"——Dear Sir,

have a little Patience, and I doubt not to maintain this seeming Paradox.

But I must first premise, in Answer to this Objection, that, by a *Man of Pleasure*, I do not understand a downright *Libertine*, or one who is intirely abandoned to *sensual Pleasures*, without any Regard to Right or Wrong ; because I do not think it worth my while to dispute with such a Wretch : But I mean, by a *Man of Pleasure*, one of a gay, airy, and mercurial Temper, accompanied with good *Sense*, and the Principles of *Honour*, yet whose strong Inclinations to the Fair Sex do sometimes betray him into Actions of *Gallantry*, which, upon cool Thought, and when set in their just Light, he would scorn to be guilty of——With such a Man, therefore, my Argument runs thus :

I think it is an uncontroverted Maxim, that *Modesty* is the brightest Jewel which adorns the Fair Sex, and, in Proportion as it prevails, makes them more or less amiable ; it is this only which stamps the real Value upon them, by raising our Esteem of one Woman, and rendering another contemptible in our Eyes ; for as to Beauty, Wit, Air, Pleasantry, and good Breeding, the *Women of the Town* are commonly at a Par with the
virtuous

virtuous Part of their Sex, and frequently outshine them ; but even the greatest Rakes, and most debauched Libertines, admire *Modesty* in a Woman beyond any other Qualification, which makes them *fly* from the loathsome Embraces of a common Strumpet to the next Degree of Whoring, by taking some chosen Harlot into their particular *Keeping* ; for though, in a strong Fit of Lust, any dirty Drab will serve the Purpose, yet, upon Repetition, they grow nice, and the same rank Meal will not always go down. In a short Time, they grow sick of that too, by observing the Falshood, Wiliness, Extravagance, and Ingratitude, which are so natural to that Sort of Vermin. This puts them upon *Intriguing*, and the common Methods of *Modern Gallantry*, making every Man's House their Prey, for ever plotting and contriving, and sticking at no Means to accomplish their Ends, without any Regard to Truth, Honour, Honesty, or Friendship.

But this also comes to much the same at last ; and therefore, with Submission, is ridiculous, as well as unjust : For as *Chastity* is the only Thing which exalts one Woman above another, and can preserve our Esteem, to what Purpose should we endeavour to gain a Point of any Woman, which will unavoidably

ably make us hate and despise her as soon as we have done? This will always and certainly be the Case: the very Moment that she complies with our Desires, she loses that particular Virtue which gained our Esteem, and must consequently sink, both in Fact and Opinion, into the same contemptible Rank with other *Prostitutes*. There is a fine Observation to this Purpose in the *Provoked Wife*, a Comedy that has always met with Applause: *A Lover's Head*, says Heartfree, *is a good accountable Thing truly; he adores his Mistress because she's virtuous, and yet is very angry with her because she won't be lewd.*

What therefore can encourage this *Spirit* of false Gallantry? Is it merely for the Sake of Wickedness, or from Infatuation? —No, says a prudent young Whoremaster; but it is better to take a Dinner with a Friend, than to keep a House one's self: Besides, these *Vintners* are such damn'd Rogues, keep such vile Cooks, and give us such cursed stummed Wine, that there is no *eating* nor *drinking* in a *Public-House*. In short, some of them tell us, that they do it out of Thrift, and others out of Caution, either to save their Money, or preserve their Constitutions. But I must beg leave to question their Judgment

ment in both Cases : A Woman of Fashion, indeed, be she a Wife or reputed Virgin, will not take Money in *Specie* ; but methinks it is much better to bestow a *Beef-stake*, a Bottle of *Port*, and perhaps *half an Ounce* in hard Silver, upon a thankful, mercenary Wench at the *Tavern*, than to treat a proud, eleemosenary Whore with *Masquerade Tickets*, whole Pieces of *Mecklin Lace*, costly Baubles from *Deard's*, and elegant Suppers at the *Bagnio*.

Then, as to the *Safety* of *private Whoring*, I believe several fine Gentlemen in this Town could convince us to the contrary ; for my Part, I should think my dear Carcass full as secure in the Middle of *Covent-Garden*, as in some Places of much higher Repute, which I could mention : Nor can I possibly see much Difference in the Case ; I grievously suspect, that a *Clap of Quality* would smart full as much as an humble, *plebeian* one ; and I believe *St. Hill* will allow, that a P——x must be treated in just the same Manner, whether I get it in the *Garden*, or *St. J—s's Square*.

I know it is in vain to argue with the Passions of Mankind, and especially those which are so strong ; let us talk, and write, and
preach

preach never so long, there always were, and always will be, to the End of the World, *Whores* and *Whoremasters* of all Sorts ; but surely there is no Occasion to promote, and encourage, and take Pains to increase them. In former Times these Actions were committed in secret, and but rarely, just as Men were prompted to them by their natural Lust and Inclinations ; but the present *Goût* of the Age seems to be to stimulate and provoke the libidinous Passions, and make Men lewd whether they will or not ; I own I cannot account for twenty new Fashions, Entertainments, and Inventions upon any other *Hypothesis* ; but it looks just as if *Vice* and *Debauchery* were such sickly Plants, and so backward of thriving in this Climate, that we are forced to make Use of *Hot-beds* and *Glasses* to quicken their Growth.

Whatever becomes of the *married Women*, I am very loth that *all* our Virgins should be corrupted ; because, tho' I see no great Encouragement to couple at present, yet I don't know how my Inclinations may stand some Years hence : Men are naturally apt to doat when they grow old, and, perhaps, I may want to be nursed and taken care of some time or other, as well as my Father before me ; and in such a Case, I am not ashamed
to

to declare, that I had much rather have a *modest* Woman for my Wife, than a *battered Lady of Fashion*; because I fancy she would take more Care of my Family, and be a better Bed-fellow, which I do not altogether think such trifling Matters. I presume most of my Readers are of the same Opinion, and when they come to make it their own Case, will easily perceive the Force of this Reasoning; for I hardly ever knew a famous *Gal-lant* about Town, who, when he came to marry, did not pitch upon a quite different Sort of Woman from those, in whose Company he formerly delighted.

But what, says my Reader, is the Result of all this? Why, the Conclusion I would draw from hence is, that Men should *live virtuously and soberly* in this present World. Ay, but that, replies the Reader, is impossible for Flesh and Blood to do: No-body can subdue the natural Calls and Impulses of Youth. If I urge Matrimony upon him, I know he will answer, That it is inconsistent with his *worldly Circumstances*, and he thinks it *dishonourable* to render any Woman miserable by making her his Wife; so that still my Advice, and the Doctrine I would inculcate, are *Continence and Virtue*; but if the same Objection recurs, and he will oblige me

to propose a *Medium*, I hope the sober Part of Mankind will excuse me, if I refer him for a Remedy to the *common Stews* and public Sinks of Lewdness, which I think much preferable to his adding Villainy to Lasciviousness, or sacrificing all the Principles of Honour, and the Ties of Friendship to the Dictates of an unruly Passion. I know very well that the least Argument in Favour of public *Brothels* is an obnoxious Topic which hath of late given great Offence, being represented as the Production of modern *Libertines* and *Free-thinkers*, though the Toleration of such Places within certain Limits is founded upon the most politic Principles, and justified by the Example of many of the wisest Nations, both antient and modern. But to avoid all Suspicion of a *bad Meaning*, in what I have further to say upon this Head, I will beg Leave to use the Words of that worthy Prelate the late Archbishop of *Canterbury*, in his *Grecian Antiquities*; to which I have been very much obliged through the Course of this Essay.

“ We have seen * (*says that learned Author*) what the *Greeks* thought of *Adultery*; but they appear to have had a more

* Vol. II. p. 304.

“ favour-

“ favourable Opinion of *Concubinage*, it be-
 “ ing permitted every-where, and that with-
 “ out Scandal, to keep as many *Concubines*
 “ (*who answer to our kept Mistresses*) as they
 “ pleased——nor is it to be wondered that
 “ *Heathens* should run into such Excesses,
 “ when the *Hebrews*, and of these the most
 “ renowned for *Piety*, such as *Abraham* and
 “ *David*, allowed themselves the same Li-
 “ berty.”——Again *, “ *Harlots* (*such as*
 “ *our Women of the Town*) were no less com-
 “ mon than *Concubines*, being tolerated in
 “ most of the *Grecian* and other Common-
 “ wealths : nor was the Use of them thought
 “ repugnant to good Manners ; whence the
 “ *Latin* Comedian, speaking of *Athens*,
 “ faith,

*Non esse flagitium scortari hominem adoles-
centulum.*

For Youth to wench and whore is not a
Sin.

“ The wisest of the *Heathen* Sages were of
 “ the same Mind : *Solon* allowed common
 “ Whores to go publicly to those who hired
 “ them, and encouraged the *Athenian* Youth

Ibid. p. 306.

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“ to

“ to empty their Lust upon these, *to hinder*
 “ *them from making Attempts upon the*
 “ *Wives and Daughters of his Citizens——*
 “ *Cato*, the Roman Censor, was of the same
 “ Opinion, as appears from the known
 “ Story, that, meeting a young Nobleman
 “ of *Rome* coming out of the common Stew,
 “ he *commended* him for diverting himself in
 “ that Place, as we read in *Horace* :

*Quidam notus homo, cum exiret, fornice maeste
Virtute esto, inquit, sententia dia Catonis,
Nam simul ac venas inflavit tetra libido,
Huc juvenes equum est descendere.—*

When from the Stews a certain Noble came,
This, says he, was the heav'nly *Cato's* Theme,
" Go on, brave Youth, and may you e'er
 " succeed,
" And never be abash'd to own the Deed ;
" When burning Lust distends the vital
 " Frame,
" 'Tis lawful to come here and quench the
 " Flame."

“ I forbear to mention other Instances,
“ the Testimony of *Cicero* being sufficient to
“ confirm what I have said, when he chal-
“ lenges all Persons to name any Time,
when

“ when * *Men* were either reprov'd for this
 “ *Practice*, or not countenanced in it. Nor
 “ can it be wonder'd that *Heathens* allowed
 “ themselves this Liberty, when the *Jews*
 “ look'd upon it as lawful. They were in-
 “ deed forbidden to commit *Adultery*, and
 “ *Fornication* also was prohibited under severe
 “ Penalties; but these (as *Grotius* observes)
 “ were thought to concern only Women of
 “ their *own Nation*, their Law not extending
 “ to *Foreigners*; and we find accordingly, that
 “ *public Stews* were openly tolerat'd amongst
 “ them, and Women residing there taken
 “ into the Protection of the Government, as
 “ appears from the two *Harlots*, who con-
 “ tended about a Child, and were heard in
 “ open Court by King *Solomon*.”——

Thus far this excellent Prelate and learned
 Author, who has, with great Accuracy, dis-
 played the Wisdom of the Antients, in secur-
 ing their Wives and Daughters from the Arts
 and Violence of lascivious Men. Neither
 would I contend for the Toleration of *public*
Stews, any farther than is necessary for the
 Preservation of *Chastity* and *Virtue*; and ne-
 ver sure was there a greater Occasion for such
 a Licence than at present, in order to oppose

* Orat. pro M. Cælio.

the prevailing *Schemes* of Gallantry, the Intent of which seems to be, to corrupt *all* without Distinction, and make a general *Seraglio* of the whole Nation.

I wish with all my Heart, that the Nature of my Subject would allow me to make use of softer Language ; but I think it much better for an Author not to write at all, than to palliate the Vice which he proposes to reform, or conceal the Force of any Argument. It is the Part of a bad Surgeon to skin over a Wound, which ought to be lanced and laid open ; whereas a skilful Practitioner will pass his Probe home, without regarding the Outcries and Complaints of his Patient under the Operation. In like manner I have, with great Freedom and Unreservedness, handled this Subject, which is of such Importance, not only to the Welfare of private Families, but of the Public in general ; and I think I cannot conclude it better, than with a *seasonable Admonition* to the younger Sort of my *Female Readers*.



TO THE
YOUNG LADIES
OF
GREAT BRITAIN.

LADIES,

HAVING delivered my Sentiments in so free a Manner to the *Modern Polite* of my own Sex, I cannot leave this Subject, without giving you some Precautions for the Regulation of your Conduct in this dangerous and degenerate Age; without which, my *Essay* would be very imperfect upon this Subject, which more immediately concerns you than it does us; for, as the World stands, if a *Man* is not inwardly touched with the Consciousness of his own Guilt, if the Breaches of his *Honour* and *Moral Virtue* do not affect his Mind, or he does not, as a *Man of Pleasure*, regard any thing but the Enjoyment of his present Passions, he has but little to apprehend from the utmost Liberty

Liberty which he can give himself in these abandoned Practices ; for the Generality of the World, and especially the younger Sort, applaud and countenance such Actions in *Men*, instead of branding them, as they ought to do, with Infamy and Abhorrence : they are looked upon, not as Instances of a base and corrupt Mind, but as the distinguishing Marks of a *fine Gentleman*, and the bold Flights of a rising Genius ; whereas, in your Sex, the Case is quite otherwise : the least Deviation from the strict Rules of Virtue, the least Trip or Miscarriage of Behaviour, is such a Blot in a Woman's Character, as is almost indelible, there being nothing so difficult or impracticable, as to clear up a female Reputation, which has been once tainted in this Respect.

I have observed before, that *Modesty* and *Virtue* are the brightest Ornaments of your Sex, and what endear you to us beyond any other Charms or Considerations whatsoever, not excepting that great Concealer of Faults, and Corrupter of Judgments, even *Money* itself ; for there is nothing which a Man of common Sense (though the wildest Rake about Town) would not sooner excuse in a Woman, whom he designs to make his Wife, than the Want of this *shining Virtue*,
or

or only the bare Imputation of it. He may admire her Beauty, be struck with her Wit, and transported with her Air; but when he hears the public Censures of the World, and finds that her Character is fullyed with Leudness or Levity, she immediately loses all those Charms and Attractions; her Beauty fades in his Eyes, her Wit becomes nauseous, and her Air disagreeable. He recollects that a thousand common Prostitutes are possess'd, in as eminent a Degree, of all those Advantages; and that nothing but their *Immodesty* could render them contemptible: He therefore very justly concludes, that it would be ridiculous to barter his Liberty away for what he can enjoy, as often as he pleases, for *Half a Crown*.

Nay, the better Sort of those unhappy Wretches themselves seem very sensible how engaging a thing *Female Modesty* is, as we may perceive by their aukward Imitation of it; they will often pretend to be out of Countenance at a leud Expression, hide their pretty Faces with their Fans, out of Bashfulness, as they would have us suppose; but in Reality, to conceal their Incapacity of blushing; then they'll cry, *Fie, Sir, I wonder you an't ashamed*, and rail violently at the *common impudent Creatures* of the Town, who get
F drunk

drunk and talk *filthily* to us Men. All which is a melancholy Proof how becoming *Modesty* is, even in their Opinion, to *Woman-kind*.

Indeed, this Virtue is so absolutely necessary to a *Woman's* Reputation, so indispensably requisite to escape the Reflections of her own Sex, or obtain the Esteem of ours, that even a slight Surmise to the contrary is of dangerous Consequence, and the utmost Care should be taken to give no Handle to any malicious Aspersions of this Kind. It is well known that a famous *Roman* Emperor declared it his Opinion, that it was not sufficient for a Woman to avoid the Guilt of *Unchastity*, but she ought likewise to conduct her self in such a Manner as to avoid all *Suspicion* of it, adding, that it was Crime enough for *Cæsar's Wife* to be suspected.

The Behaviour of *Lucretia*, after the Violation which she suffered from *Tarquin*, is very remarkable: When her Husband *Collatinus* came to her, and asked her *if she was not well*, she answered *by no Means! for how can a Woman be well who has lost her Modesty?* And when he endeavoured to comfort her, by saying, *That there can be no Sin where the Mind does not consent*, she replied, *That*
she

she could absolve herself from the Sin, but not from the Punishment ; adding, that no Woman in Rome should at any Time hereafter plead her Example for living, when she had lost her Modesty.

The Reason of this Conduct seems to be, that *Lucretia* understood very well the tender Nature of a Woman's Reputation, which is liable to be destroyed by the foul Breath of Scandal, upon the least Glimpse or Circumstance of Suspicion ; she knew, that Death only could secure her Character from the Misrepresentations of the World ; that in case she lived, it would be an easy Matter for ill-natured People to suggest, that all her Grief and Resentment was a Cheat, and to throw out broad Intimations, that she was not, in her Heart, so angry with the *young Ravisher* as she pretended. This would certainly have been the Case, if Mankind was the same then as it is now ; and therefore she chose to vindicate her Reputation by her *Death*, rather than submit to that Ignominy and Contempt, which would have been the inevitable Consequences of such a Misfortune.

I hope, Ladies, you will not imagine that I produce the Example of this *Roman Heroine* for your Pattern in the like Case. No,

I thank God, I know my Duty better than to preach up *Self-Murder* upon any Account, especially to the Ladies of *this Age*, who, I doubt not, are too well apprised of the Unreasonableness and false Magnanimity of such a Practice, to need any Antidotes or Preservatives against it. I mention it only to convince you how sacred a good Reputation was esteemed among the Ladies of old, and that *Modesty* was thought, in those Times, essential to the Character of a *fine Woman*. I wish I could revive, in any measure, this noble Spirit in my pretty *Country-women*, and that you would endeavour to outshine the *Roman Matrons* as much in *Virtue* as you do in *Beauty*, by adding the Charms of the Mind to those of the Body.—In order to this, I shall make use of but one Argument, which, upon all Occasions, I find to be the most prevailing, *viz. Interest*; and prove, that a *modest Behaviour is, most of all, conducive to the Advantage of your Sex*.

I presume it will not be thought any Affront to suppose, that the chief Aim and leading Passion of every young Lady in *Great Britain* is to get herself a *good Husband*: For, unless we are mightily mistaken in our Notions of your Sex, this must be true, nay, we lay it down as a Maxim, how justly I shall

shall not dispute in this Place, that you do not, generally speaking, think yourselves perfectly happy till you are *married*. If this be the Case, my Argument is right; for I think it demonstrable, that nothing obstructs that good End so much as the Practice of *Modern Gallantry*, or the roving Genius of our Sex, and the unwary, ill-judged Levities of yours.

My Advice to you, therefore, is, that you would not think it wholly unnecessary to take some Care of your Reputations, by retrenching some of those masculine Airs and rampant Liberties, which have been so much in Fashion of late; for you may depend upon it, that your Charms would not at all be diminished in our Eyes, if you kept us at a farther Distance, and insisted a little more upon the Prerogatives of your Sex. At present, methinks you are too complaisant in imitating us, both in *Habit* and *Discourse*. How far you design to proceed, I know not; but you seem to draw nearer to us every Day, and I shall not be surpris'd to see you strutting in *Breeches*, and rivalling us publicly in all our Actions. Your Conversation has already been so much modelled upon this Foot, that there is but very little Difference between us, you having intirely thrown off
all

all those old-fashioned *Niceties* and *formal Reserves*, which used to distinguish your Sex from ours; but you found them to be such *Clogs* and *Fetters* upon *Conversation* and *innocent Mirth*, as were inconsistent with the *Liberty* of *free-born* Subjects, to which you hold yourselves equally intitled with us; and therefore you have intirely discarded them, and disengaged your Conduct from any such troublesome *Embarassments*; so that at present, excepting only about half a Score very *broad Words*, I don't see, that the greatest *Rake* in Town need be under any *Restraints* in a *modern Assembly*; for it is not the *Meaning*, but the *Manner of Expression*, which is liable to give *Offence*: Let him therefore only guard his Lips, so as not to let fall any of those *few* obnoxious *Expressions*, and he may run on, as far as he pleases, in his old Way, and pursue the same *wanton Idea* through a long *Train* of *Puns*, *Quibbles*, and double *Meanings*, amidst the *Smiles* and *Applauses* of a whole Company of *Ladies*. This is so far from giving *Offence*, that, as far as my *Observation* hath reached, it is the darling *Topic* of all modern *Conversation*, and especially with your Sex, who seem mightily pleased with such sort of *Entertainment*, and intitle the *polite Authors* of it to their distinguishing Favours,

Favours, as well as to the Character of *pretty Fellows*, and *fine Gentlemen*.

But give me Leave to tell you, Ladies, that however these sprightly Gaieties and easy Freedoms may tickle our Fancies for the present, in a short *Party of Pleasure*, or a *Game of Romps*, yet they leave no advantageous Impressions on your Side behind them; nor do they contribute in any manner towards fixing in our Minds that Esteem, which only can induce us to make you the Partners of our Fortunes for Life. We may delight in your Company for the Sake of *Amusement*, or to relieve a Fit of *Spleen*, which nothing can effect so well as your natural Vivacity and quick Turns of Wit; nor is your Character or Behaviour of any Consequence to us in this Respect; for when *Mirth* and *Diversion* are our only Aim, we never consider by what Means or Instruments they are conveyed; but they are quite different Considerations which take place in the Choice of a *Wife*. Wit, Pleasantry, and a gay Disposition, are indeed very good secondary Recommendations; but the chief and ruling ones (I always mean where the *Fortunes* agree) are strict *Modesty*, and an unspotted Reputation of *Virtue*. Every Point, therefore, which you give up in this Respect, every Breach or Relaxation of Conduct

Conduct (however pleasing or entertaining it may be for the present) is an Argument against you to a wise Man, and an Inducement not to put his *Happiness* and *Welfare*, in the most irrecoverable Manner, in your Hands.

For this Reason we may observe, in general, that those Ladirs, who (as the Phrase is) *have seen a great deal of the World*, that is, have much frequented *public Places*, kept *great Company*, and commenced *Toasts*, seldom *go off* so well, or make their Fortune by *Marriage* half so often, as those of a more private and limited Acquaintance; but when they have carried the Vogue for a few Years, when they have been admired, flattered, and fly-blown by all the gay Fops and Coxcombs about Town, they naturally wither into Age and Contempt, being obliged to give place to a new Set of young Girls, who having also passed through the same Circle of Vanities and Follies, resign, in like manner, to others, and join those who went before them. To be convinced of this Truth, you need only take a Survey of the *Front-Box*, or look into any *public Assembly*, where you will see Instances enough of *haggard Spectres*, who *have been Beauties* and celebrated *Toasts*, but are now regarded only with *Contempt*, amidst all the

the Advantages of rich Dress, and the Blazonry of sparkling Diamonds.

Nay, if this does not sufficiently deter you from following the same Steps, you may, upon Inquiry, hear of some, who having squander'd away their Fortunes in this Manner, with great Expectations, but no Success, were at length obliged to take up with some *ordinary Fellows*, to avoid that terrible Circumstance of dying *old Maids*; and of others who, for want of *Bread*, have been reduced to the Employment of common *Strumpets* and *walking the Streets*.

Whereas, on the contrary, many Women of but indifferent Charms, and without the Advantages of Birth and Fortune, have advanced themselves to considerable Matches by a reserved Behaviour and prudent Deportment; for you may rely upon this, that a moderate Share of Beauty, joined to an untainted Character, will always be prefer'd by a man of *Sense*, to the utmost Profusion of Charms, attended with the least Blemish of Reputation.

I must therefore, in a particular Manner, forwarn those of you, who set out in the World with but *slender Fortunes*, not to give
G into

into the reigning Fashions; for though by prudent Management and good OEconomy, you may escape those dismal Consequences which I have just now mentioned; yet ill-natur'd People will not fail to draw Conclusions to your Disadvantage, from associating yourselves too much with Persons of a superiour Condition. You will also do well to consider, that Ladies of Rank, Fortune, and Distinction, may do a thousand irregular Things, without Censure, or at least with no other bad Consequence, by the very Circumstance of their being *above the World*; they have the same *Privilege* of being unaccountable for their Conduct, as *Men*, in the same high Station, have of not *paying their Debts*, unless they please. Whereas the World will not make the same Allowances to Women of an inferior Rank, but exacts the severest Account of their Actions, under Pain of Infamy and Reproach.

I shall not address myself to *married Women* upon this Head, because the Arguments which I have made Use of to those of my own Sex, in the preceding *Essay*, may be easily applied to them. Besides, as I have not, in that Place, insisted upon the Crime which *married Men* of Gallantry are guilty of towards their *Wives*, I would not seem partial by enlarging

enlarging upon the Heinousness of such Practices in *married Women*. The Guilt on both sides is certainly very great ; but I must say, that it is somewhat greater on the *Woman's* Part, because she may thereby introduce a *spurious Issue* into her Family, and expose her Husband to the Contempt of the World ; which cannot be the Case of a *Man* in the same Circumstances.

I have now discharged my Mind ; and I can assure you that nothing of what I have said proceeds from *Dotage*, *Jealousy*, or *Ill-Will*, to your Sex ; but though I have had Courage enough to go through such an Undertaking, yet I dare not expose myself to the Railleries and Resentment of both Sexes, by subscribing my Name ; but you may depend upon it, that I shall always remain, as far as *Reason* will allow,

Your passionate Admirer,

Your real Friend, and

Devoted, humble Servant.

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Your respectful Admirer,

Your most Obedient, and

Devoted, humble Servant.

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